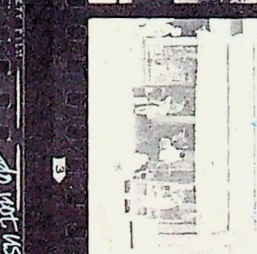
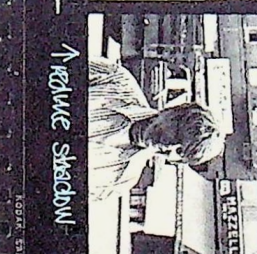
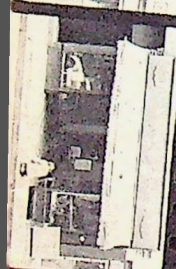


The monthly magazine  
of Toc H  
7p April 1972



# POINT THREE



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# POINT THREE

April 1972

Editorial Office: 41 Trinity Square, London EC3N 4DJ Telephone 01-709 0472.

Editor: Ken Prideaux-Brune

Associate Editor: Huw Gibbs

Designer: Michael F Hill MSTD

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Toc H members accept a four-fold commitment:

- 1 To build friendships across the barriers that divide man from man
- 2 To give personal service
- 3 To find their own convictions while always being willing to listen to the views of others
- 4 To work for the building of that better world which has been called the Kingdom of God.

This magazine, which acts as a forum for ideas about Toc H and about the world in which we live, takes its title from the third of these Four Points—to think fairly.

## On the cover:

A 'contact' sheet showing a series of photos of the 'thrift' shop run as part of a mental rehabilitation project in New York. An article describing the basic concepts behind the project begins on page 62.

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# VIEWPOINT

## Let us bring hope

Good Friday and Easter speak to our human condition in a profound and enduring way. And this is true even for those who are unable to accept the Gospel stories as accurate records of events that actually occurred. Good Friday speaks to us of despair at the capacity for evil in the human soul; Easter of the hope that the apparent triumph of evil is not the last word.

Practically every newspaper headline bangs home the message of Good Friday. Killings and brutality in Northern Ireland, massacres in Bangladesh, industrial strife and increasing bitterness at home, dole queues of a length we never thought to see again, in all these ways and many more the message of love which Jesus preached is daily re-crucified.

In the light of the evidence which the television news brings into our homes every night, in the light of Auschwitz and Hiroshima and all that they showed us of the horrors which we human beings are capable of, can we any longer see any relevance in the glorious affirmations about the brotherhood of man contained in, for instance, the final movement of Beethoven's Ninth Symphony? Are not these tremendous chords simply the wishful thinking of men who cannot bear to face reality?

Good Friday is true. It is true in our knowledge of the world around us, in our knowledge of human history, and, I'm afraid, in our knowledge of the history of the Christian Church. I've just been reading Zoë Oldenbourg's novel *Destiny of Fire* about the Albigensian Crusade in which, with self-righteous cruelty, the Church destroyed the non-violent, but equally hard, self-righteous and unattractive, Cathar heretics. All done in the name of Christ but much nearer in spirit to the Crucifixion than to the life and teaching of Jesus.

Good Friday is true, and yet it is not the whole truth. As T S Eliot wrote in *East Coker*: 'Again, in spite of that, we call this Friday good.' Easter is true, too. Beethoven's Ninth Symphony is true. The delicate, fresh beauty of spring is true. In man there is evil, but there is also a divine spark. Man has the capacity to hate and to kill, but he has the capacity to love also. There is horror in the world around us, but there is also beauty. Despair gives way to hope. To quote Eliot again (the closing lines from *Little Gidding*, which, as Bob Knight pointed out last December, have echoes of the 14th century mystic, Mother Julian of Norwich):

*And all shall be well and  
All manner of thing shall be well  
When the tongues of flame are in-folded  
Into the crowned knot of fire  
And the fire and the rose are one.*

To ignore Good Friday would be to ignore reality. But Good Friday is not the end of the story. Easter tells us that, despite the evidence which in our moments of despair seems so overwhelming, love has conquered hate, kindness has conquered cruelty, beauty has conquered ugliness, hope can replace despair. Looking around us noble words about the brotherhood of man may sometimes look like a sick joke, but Easter tells us that they are reality. 'And death shall have no dominion.'

We have to live as those who are aware of life in both its Good Friday and its Easter aspects. We are concerned to contribute practically, in however small a way, to breaking down the barriers between people, and we are called to radiate the confidence of those who know and accept the message of Easter. 'Where there is despair, let us bring hope.'

K P-B



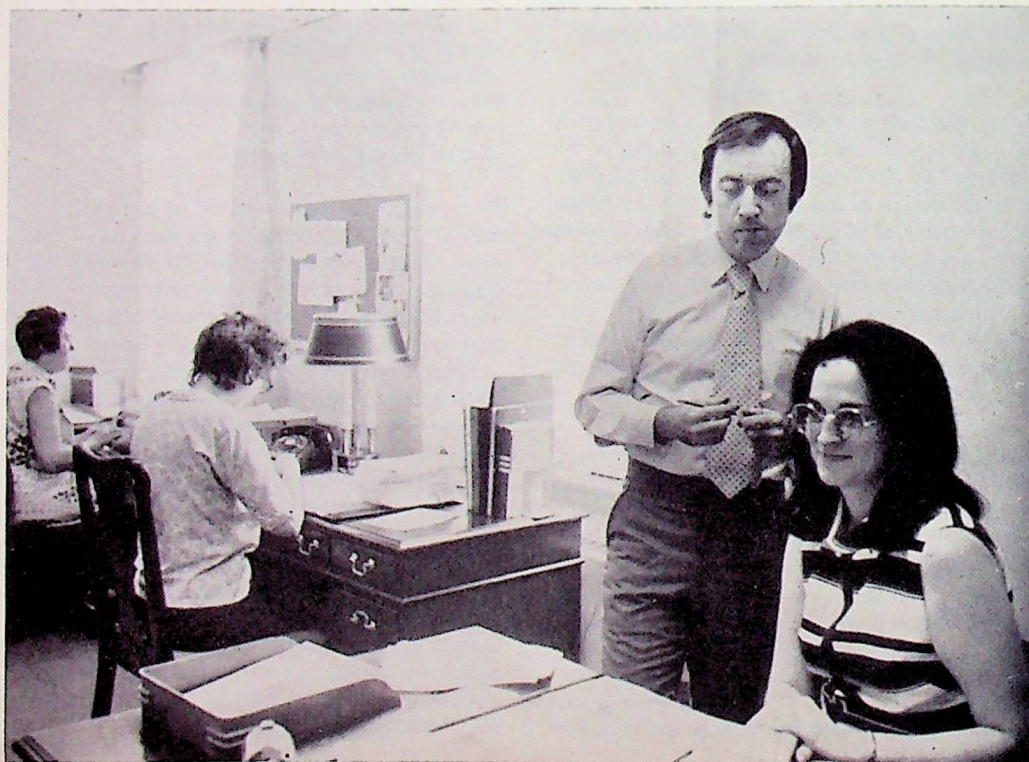
## The jobs must be real

Fountain House is a mental rehabilitation project in New York City, in which Clayton Volunteers have worked for the past two summers. Ken Prideaux-Brune compares it with the new Toc H project at Whitmore Vale.

A great many mental patients are well enough to leave hospital but not well enough to take their place in the community. They have difficulty in finding and keeping jobs. Frequently they fear contact with people and retreat from reality into isolation. This is the problem to which Fountain House in New York, like our own Whitmore Vale project, is trying to find solutions. 'After their stay in a mental hospital, when they come back to the community, what

they are really coming back to is a great void,' says Fountain House director John Beard. 'They become totally isolated, either staying in miserable rooms or living in despair with their families. Society tells them that they are not needed, so they become unproductive, which makes them sicker. Here they belong, they're expected, they're needed.'

In a sense comparisons between Fountain House and Whitmore Vale are unfair. Whitmore Vale deals specifically with the mentally subnormal, while Fountain House deals with the mentally ill, three quarters of them schizophrenics, and many of its members are of above average intelligence. Whitmore Vale is particularly concerned with the problem of finding suitable accommodation, Fountain House with the transition to full time employment. Nonetheless the methods developed over the years at Fountain House have much to teach those who are seeking new forms of community care in mental health. Fountain House was started by a group of discharged mental patients which, from 1945 onwards, met regularly in New York for coffee and mutual reassurance. Together with a handful of volunteers members of the group helped each other to find jobs and accommodation, and extended a welcome to newly discharged patients coming to the city. The club





obtained its first premises in 1948. Today it has some 300 members and owns a five storey, Georgian-style building on West 47th Street. The premises contain a restaurant and snack bar, elegantly furnished—and obviously well cared for—lounges, hobbies rooms and offices, and the club runs a large and varied leisure programme. But the building does more than provide for the leisure needs of the members; it is in itself the first step in a carefully worked out programme designed to help Fountain House members make the transition back to full employment. Basic to the Fountain House concept is the belief that, as one staff member put it, 'jobs must be real jobs, not placements in sheltered workshops'. The running of Fountain House itself—cleaning, housekeeping, preparing meals, clerical work, manning the switchboard, writing and duplicating the daily newsletter—provides the initial employment for most of the new members. Others work in the 'thrift shop' round the corner, which sells clothing, furniture and other goods, usually slightly damaged articles donated by big stores. I don't suppose

**The essential work of running Fountain House itself – including preparing the meals (below) and manning the office (left) – provide the first work experiences for new members after their release from mental hospital.**



life at the thrift shop is always quite as hectic as it was the afternoon I visited it but nonetheless this is very far from the calm of a sheltered workshop. Members dealt with a steady stream of customers. Others were unloading newly donated goods from the Fountain House van—three vanloads arrived in about an hour. The quite inadequate space at the back of the shop became a jumble of wardrobes, tables and packing cases awaiting sorting, listing and pricing before being transported to the warehouse for storage. It would be an overstatement to say that everyone remained calm in the middle of this chaos, but no one actually went berserk. And the thrift shop, in addition to providing employment, also makes a valuable contribution to Fountain House funds—£12,000 last year. After a period of work in Fountain House or at the thrift shop members are ready to enter the 'transitional employment' programme. Fountain House has arranged jobs with some 40 major companies, including department stores, banks, publishers and restaurants. Jobs are for the most part routine—filing, general clerical work, ticketing clothing, acting as messengers. 'Transitional jobs are basically jobs which do not take a lot of training,' says Fountain House director John Beard. 'We are trying to give a patient just released from hospital a successful work experience.' Members receive the normal rate for the job, and Fountain House makes no deductions for services rendered. Comments assistant programme director Esther Kruise, 'the dignity of having your own money, that's pretty special'. And a member describes just how special it is: 'Makes me feel good to know I don't have to ask nobody for a cigarette, or if I want a pair of shoes I can go buy them, or socks or whatsoever, makes me feel proud.' Most of the Fountain House members are not yet ready to do a full day's work, so jobs are split in two, one member working in the mornings, another in the afternoons. Every three months the member moves to a new job, until he's ready to take full time, permanent employment. 'Each place is a step,' says Esther Kruise. 'Each job must be real. Anything fake is out.' The success of the Fountain House transitional employment programme is due primarily to two unique factors in the method of operation. Firstly, Fountain House guarantees the employer that the job will be done. If a member fails to turn up for work another member is found to take his place or, if this is not possible, a member of staff goes to do the job. Secondly, when a new job is offered a member of the Fountain House staff spends two or three days working on the job so that he knows at first hand both





the skills required and the stresses to which the member is likely to be exposed.

The employers taking part are enthusiastic about the programme. Says Hal Gregory, a personnel manager with Sears, Roebuck, 'On the average, turnover is the same as we get from employees hired off the street for the same job. The difference is that in the Fountain House programme we can have a replacement right away. I find that we get better attendance from Fountain House people than from some of our other employees. These people want to work; half the battle is won'. One big restaurant chain found the programme so successful that one of their restaurants is now entirely staffed by Fountain House members. The manager is a member of the Fountain House staff, and is paid by the company. One of the basic beliefs of Toc H is that it is through working alongside people that we get to know them, and are able to break down the barriers between us. It is, therefore, difficult for us to appreciate just how unconventional the role of the staff at Fountain House really is; particularly in the American scene, where the 'professionalisation' of social work has been carried a great deal further than it has in Britain. Some of the Fountain House staff are trained social workers but many—almost uniquely in American organisations of this kind—have no training at all. In the slightly bemused words of a report published by the American Psychiatric Association, 'Fountain House emphasised to us repeatedly that it has nothing *against* the professionally trained person, and from having such persons on the staff gains... an air of respectability for the benefit of fellow agencies. But it also emphasised that training in itself does not assure that a person will be able to relate in the personal and involved manner that characterises the services of Fountain House.'

The caseworker who comes to Fountain House expecting to do his counselling in a secluded, comfortable office is in for a shock. Counselling at Fountain House is normally done while washing up or sweeping floors together, because Fountain House, like Toc H, believes that it is by working alongside people that one builds a relationship with them. So the 50 staff members, whatever their training or professional skills, spend a large part of the day working at the domestic chores, helping members to readjust to work by example rather than by precept. I was told of one psychologist who spent an entire year working at a car wash with eight Fountain House members, 'providing therapy with soap suds and relating achievement to the gleam of chrome in the sunshine'.

In contrast to Whitmore Vale, Fountain House quite deliberately set its face against providing any kind of hostel or 'halfway' home. This is partly because of its location in the heart of a big city, and partly because of its concern to encourage its members to accept as much independence as possible as soon as possible. Some members have their own accommodation and Fountain House also rents a number of flats and sublets each of these to two or three members. The staff help members to look after themselves and to budget.

In one area, at least, Whitmore Vale has a marked advantage over Fountain House, and that is in its links with the local community. At one time Fountain House had over 100 volunteers participating in its leisure time programmes and helping members to clean and decorate their flats. But no longer. To understand why this is so one has to understand something of the atmosphere of fear which pervades New York City. The tales of muggings are frequent and well-authenticated, and a great many people are simply afraid to walk the streets at night. The people who once came to share the evening activities will do so no longer.

Despite the marked differences between Whitmore Vale and Fountain House the similarity of the basic beliefs underlying the two organisations is striking. John Beard, the director of Fountain House, puts it this way: 'Our theory is that you can help a patient more by taking him out of the hospital after a reasonable amount of rehabilitation and by spending time with him in the community than by trying to relate to him in his mental institution.' And another staff member adds: 'The basis here is relationships. There are no separate departments into which people, members or staff, are fitted. No "therapy department" or "cleaning department". Whatever has to be done is done. Whatever happens reflects how we relate to each other.'



# TALKING POINT

## Who is converting whom?

Bob Knight

Why, when we accept the ideal of 'loving widely' do personal prejudice and group rivalry persist in Toc H? Why, when we undertake to 'build bravely' are we so reluctant to adopt new methods? Why, when we profess to 'think fairly', is the sympathy to understand those who think differently so difficult? Why, when we assert that practise is more important than preaching and point to the parable of the good samaritan do we want to play down the Christian basis of Toc H?

Admittedly these are prickly questions, and they have been asked from Peter Monie onwards. There is a disconcerting gap between the ideals that men profess and their capacity to translate them into reality. Our response to this discovery varies. Some say, 'It just proves you can't change human nature.' Others, usually of a very enthusiastic temperament, point to this contradiction in man as evidence of his sinfulness, and insist that he must be converted.

Leaving aside the day when the gas man cometh, 'conversion' is another word worth examining. In religion it means a change of attitude. Among the religions of the world, Christianity alone teaches that a change of attitude is what every individual who wants to contribute to a lasting improvement in society must undergo. More knowledge will not do the trick. Nuclear physics, the most important advance in our knowledge since Isaac Newton, leads to a choice between a bomb or a power station. The decision will depend on the attitudes of all who use the knowledge, politicians and voters alike.

The popular impression of a conversion experience is an event that takes place in a flash, thoroughly changing the attitude of the man involved. Saul of Tarsus acquired another name, Paul, to indicate that he was a different man. From persecuting Christians he changed over to becoming one of them. But his attitude to women hardly altered at all, and he had prolonged difficulty in subjecting his Jewish attitude regarding Gentiles to the spirit of Christ.

Conversion is in fact a process and so far-reaching that it is no exaggeration to describe it as a 'second birth'—this time not in terms of

flesh and blood, but of spirit and attitude. Whether a sudden and dramatic decision is made, or the realisation dawns gradually, it is our whole personality that has to be transformed. The psychologist's view that our consciousness is in layers and that our store of experience affects our behaviour is relevant. It helps to explain the unnerving discovery of the gap between what we believe and what we actually do. Our behaviour is sometimes an encouraging proof of how far the transformation has gone, sometimes a startling reminder of how far it has yet to go. This is as true of group as of individual behaviour.

People are invited to join Toc H as one way of getting engaged, not romantically, but thankfully, in the process of changing their attitudes. They will help those who are already members to continue with the process. That is why every Toc H meeting is properly convened only when there is a stranger present. Any group grown comfortable and adjusted to the differences among its members is in a rut. The process has stopped. Their hope lies more in new faces than in new jobs.

Toc H had got into a rut, and the newcomers are shaking us out of it. Seven to eight hundred new people come into Toc H every year. They acknowledge that their attitudes have begun to change and are prepared for more. They in their turn are our best hope that our attitudes will continue to change, that we will continue to check all bitterness and to disown discouragement. North sea gas may be laid on in a day, but getting converted is a life-long process. New readers please begin here.

### Sign-up Send-up

A former Winant Volunteer, now a journalist in New York, writes: 'Last week I had an assignment to solicit signatures on a petition to "end street crime". **The catch** — buried in the petition was the sentence: "As citizens concerned about street crime we believe that no one should be allowed to leave his house for any reason".

People will sign anything. I got 150 signatures in two hours. Only one person caught the sentence and refused to sign.'



## Letters

### The Ceremony of Light

The issue is profoundly deeper than the editorial suggests. No reference is made to the very real significance of a group of similarly committed people, young or old, standing quietly round a symbol of the source of their strength and inspiration. If it be true—and this has yet to be argued—that the original words are now ‘literally meaningless’, are not words of any kind superfluous? The ‘alternative version’, as we describe it, certainly contains words which are older and more universal; these words for many members, as for Ken Prideaux-Brune, may adequately sum up the task to which we are committed. How very sad it is, however, that we have merely adapted a lovely old prayer to suit our ceremony. If it is not given to us to provide our own appropriate alternative to Laurence Binyon’s words then complete silence might be more meaningful as we look toward the light.

Perhaps Ken Prideaux-Brune has made the mistake of placing too much emphasis on the words used before the present silence; does he also find the closing dedication ‘literally meaningless’? We are often reminded that Light is not a religious ceremony entirely; unhappily this point of view has led to a development of the theme of remembrance and a consequential diminution of the more purposeful element of dedication.

Ken is right, nevertheless, to bring us up with a jolt in his references to the Ceremony of Light. This simple and fundamental act has, through our almost contemptible neglect of its real meaning, come near to ritual. We need to examine the relevance of the ceremony in terms of its place in branch and District meetings as well as on other occasions when Toc H people come together for whatever purpose. If we in Toc H have come to take the Ceremony of Light just because we believe we ought to, or because we have always done so, then we can have no quarrel with the substance of Ken Prideaux-Brune’s editorial.

Alan Pratt *Deal, Kent*

As one of the older members of Toc H, but not yet ancient, I fail to see what K P-B is belly-aching about. The Ceremony of Light to me was always an act of re-dedication; it was personal. Laurence Binyon may have written the words for the fallen in war but that in itself

is immaterial. We can change every form of worship we have, but unless it continues to convey its hidden meaning, to what purpose is the change?

Jim Symons *Plymstock, Devon*

I suppose I am one of the older members whom you had in mind when you wrote your editorial for the February issue—‘Don’t pass it on’. You will, I am sure, forgive me for suggesting that you, like so many who ‘take Light’, are missing the point of Laurence Binyon’s lines, mainly because you have taken one phrase out of its context. The full phrase is: ‘They shall grow not old as we that are left grow old’. In my view the accent should be on ‘grow’—‘They shall *grow*’ (pause) not old as we etc.’ In this way the words make sense not only when used ‘as they were intended to be used, to commemorate people who died young’. They embody the very heart of the Christian message—that *this* life is not an end but a beginning.

Reg Havercroft *Potters Bar, Herts*

Realising that Toc H is a Movement, we must of course move! Indeed Toc H has changed almost beyond all recognition in 50 years, during which time the Ceremony of Light has remained as a rock, and as the very unshakeable core of the Movement. Toc H has been founded by, and nourished by, those whom we are proud to call our Elder Brethren. It is because of their Christian fellowship and service that Toc H exists. For 50 years the words of Light have had deep meaning for both young and old. It will be a sorry day for Toc H if they are ‘watered down’.

Goeffrey Batchelar (Rev) *Puddletown, Dorset*

They shall grow not old because they have entered the ageless span of Eternal Life, and whether they did this at the age of five, 35 or 80 is surely irrelevant. If we believe in the Eternal Realities what is important is that we are remembering those who have departed this life, who have been re-born, and who are not now cluttered with frail physical bodies; but who are now experiencing another phase of life in conditions beyond our comprehension. And, we hope, endeavouring to fulfil all those aspirations which were uncompleted here.

Frank Barter *Rowlands Castle, Hants*



If you will refer to the fourth paragraph on page 152 of the *Toc H Signpost*—printed before the alternative wording came into use—you will find these words: 'A branch does well to keep and use a roll of Elder Brethren of significance to the members. This may start with those who were "lights of the world in their several generations"'. It will include a number of more humble witnesses of recent days. Then Light will be prefaced with a mention of a name and something worth saying about it. Thus thanksgiving for example will lead to boldness of purpose in the light of the Lamp of Maintenance.'

Fred Brook *Whitby, Yorks*

To a member of Toc H who is one of those 'that are left grow old'—but not too old, I hope—the editorial by Ken deserves comment. No doubt that is what he intended.

I believe the membership is in two minds about it. Certainly the Binyon words were slanted at the dreadful destruction of young people in World War 1 and I am glad Ken brings out this point. To that extent it has been irrelevant for a long time. Certainly very few regard the new Ceremony as 'an inferior alternative'. It is just an alternative.

I have found younger members accept the Binyon words now because it is a tradition that goes back to the beginning. Why demand its destruction? Let us not be too hasty to discard traditional things, even if the literal meaning of words can be questioned.

Harry Mills *Harpenden, Herts*

Thank you for writing 'Don't pass it on' in this month's *Point Three*. I share your views completely, and use the new version of Light myself, whenever I can. I believe more of my contemporaries would do so too if they really thought about it and my hope is that your article will help the more senior membership to see the 'light' from a different point of view.

Cecile Anderton *Lymington, Hants*

Whatever controversy you may arouse after 'Viewpoint' this month, I hasten to agree with every word. In our branch we adopted the alternative Ceremony some years ago, feeling it more applicable to modern times. Carry on with controversy and debatable points to stir us up.

Winifred Southam *Malton, Yorks*

**NOTE.** The editor thanks the many other members who wrote on this topic, and regrets that there is no space to print more than the above representative selection of extracts.

## Lonely Freedom

I read with interest the letter from Ken Breeze in January's *Point Three* about the difficulties faced by many young people released from prison or borstal, and their need for 'friendship, help and support from ordinary people'.

When we were laying the foundations for our new centre (described in the February issue) a party of lads from a local borstal worked with us at weekends. One of these lads kept in touch with us, and later wrote to say he was in prison. One of our members, David Lawton, corresponds with him regularly. David has searched long and hard, and has found a family to take him in on his release, as he is keen to return to Leigh. We have yet to secure him a job. Both David and Eric Eccleston, our job-master, have visited him in prison. We have corresponded with the borstal governor and with the National Association for the Care and Resettlement of Offenders. In December we accepted the governor's invitation to a meeting of the North West Trust, a new body which is helping local groups to buy old property to convert into houses for homeless youths. Houses are planned in Warrington, Chester, Altrincham and Sale, and already exist in Denton, Preston and Ashton under Lyne. A senior probation officer at the meeting welcomed us as Toc H representatives, and remarked that it would be a good thing if Toc H were to become actively involved. Anyone interested can contact C James, Hon Secretary North West Trust, Department of Philosophy, University of Manchester.

Chris Spragg *Leigh, Lancs*

## What sort of commitment?

The article in the January issue on commitment and the membership form by my good friend John Morgan raises a good point.

Our young friends' difficulty in accepting the membership form may arise from their own concept of 'religion'. From the outset Toc H has accepted men and women as they are, without demanding conformity. Many of the best members of Toc H are not to be found in the ranks of 'religious groups', and one of the best contributions Toc H has made is to provide these first class people with a place and opportunity to express themselves and their convictions. For many years I have been a member of Toc H and an active member of my church. My life in Toc H has given point and meaning to much of my church activities. We do not and need not press or emphasise our Christian basis but we dare not deny it.

Cyril Lord *Harrow, Middx*



## *a record of creative achievement*

Canon Leonard Appleton reviews Sir Tresham Lever's biography of Tubby, *Clayton of Toc H*, published by John Murray and available from booksellers at £3.

At a time when the lights are low in England and the voice of the prophet is silent, it is no bad thing that we should be reminded of an earlier prophetic voice of our time especially when the prophet is Philip Byard Clayton. Tubby Clayton is more than prophet. He has the imagination of the poet; by calling he is a priest; he has the shrewdness of the man of affairs and the humane compassion of 'Greatestheart'.

All this treasury of gifts and the ensuing range of achievement are admirably explored in Sir Tresham Lever's rewarding biography *Clayton of Toc H*. The narrative is full, absorbing, and well documented. Those who have known Tubby over the years can testify to the writer's sure touch and insight when handling the highly complex character of the subject of his book. Toc H is greatly in debt to Sir Tresham for this enthralling piece of work which could be read to considerable advantage by a wider public in sad need of inspiration from a contemporary example of leadership on the grand scale and service in a wide-ranging context. The sheer magnitude of effort by Tubby since 1915 can only be truly evaluated when set out in one continuous story.

There is almost the magic of fiction about the whole thing and Sir Tresham captures the atmosphere not least in the early chapters dealing with the Australian background and the Edwardian days. Here perhaps lies a clue to Tubby's sure touch with men from the Commonwealth or City merchants supported by ample evidence in the book. There is a breath of the pre-war England of Tubby's school and college years while the account of life in the clergy house at Portsea before 1914 and the Knutsford experiment of 1919 must be compulsive reading for young clergy today working in a situation amounting to another world.

There is no attempt to romanticise his hero—here is the real Tubby 'warts and all'—the total disregard for time, 'always start late to arrive in time'; the dogged unself-conscious persistence;

a certain obliviousness of women. The tension between poet and priest, individualist and traditional Churchman is well handled when dealing with questions of intercommunion, the unfortunate Unitarian issue and more general matters of marriage, divorce and pacifism. The real nature of his subject is faithfully revealed in the moving chapter *De Profundis*, when not for the first time sincere and well meaning friends tried to discipline the far ranging, Pauline spirit of a contemporary whose unusual quality was beyond their insights and understanding.

The 'passion' of the experience of 1915-18 in the Salient had burned itself into his very being and its stigmata have remained with him ever since as the author shows. Evidence of this was seen in his almost irrational anger at the uninhibited accounts of life in the trenches in the spate of war novels written in the late 20's and early 30's. To Tubby such realism was a betrayal of the men he had served and loved in Talbot House, now lately restored to the keeping of Toc H as a permanent shrine for pilgrims young and old.

This is a biography of the Founder of Toc H and his stature is written into the book for all to see. Tubby has never been a national figure in the sense that Dick Sheppard was at the height of his powers. The newly discovered broadcasting medium helped greatly where the goods Tubby had for sale were never likely to attract on a national scale. Even so the name of Tubby Clayton has penetrated more widely than some might suspect. Once Toc H became institutionalised the thrust of movement diminished and Tubby's restless genius ranged over fresh fields of conquest as Sir Tresham is quick to realise. He gives full coverage to Tubby's involvement in the healing of leprosy and also to his dream of Tower Hill restored to its former glory and a delight for city worker and visitor alike. When first mooted the original models looked like the pipe dream of a visionary's fancy but as the book constantly underlines Philip Clayton was possessed of unusual determination and exceptional resource not least in wooing possible



benefactors. Tower Hill and Leprosy Relief stand out as legacies of 'Tubby's' genius for compassion and creative achievement.

Here then is the record of one man's imagination and genius dedicated to the service of his fellows. As the writer comments it is remarkable that he is still unhonoured by the Diocese in which he has laboured for half a century. Other honours Tubby has deservedly received but as his biographer makes clear he is above all honoured by the love and affection of countless

numbers for whom he will always be the one and only 'Tubby'. This tale, admirably told, of one of the great padres of the 1914-18 war, will surely be compulsive reading for every member and friend of Toc H and will further command the interest of the wider reading public wherever men honour and respect a life wholly dedicated to the service of humanity in the name of the Carpenter of Nazareth.

**Tubby in a relaxed mood at a children's party on Tower Hill**





## A cathedral in the world's poorest city

Calcutta is a city the size of London or Tokyo, with almost as many people again living on its borders in refugee camps. It has been described as the world's poorest major city. Leon Howell visited Calcutta last autumn, at the height of the exodus of refugees from Bangladesh, and discussed with Canon Subir Biswas, vicar of St Paul's Cathedral, the task of the Christian church in Calcutta, which, despite its pain, decay and hopelessness, remains to many people a fascinating, if overwhelming, city.

We are grateful to Frank Field, former Toc H staff member in India, for sending us the January 1972 issue of *New World Outlook*, in which this interview first appeared, and for obtaining permission for us to reprint the following extracts.





## What is the church's role in Calcutta?

Obviously we are caught up in the current events. What do we do? First, we ask, what are we here for? A second question is, if the church should disappear from this area, who would it affect? In the case of the Cathedral, who beyond the 500 upper-class families in a city of eight million? Would it only mean the departure of a building of some historical and aesthetic value, or would it really mean that something of value, something relevant to all people, was lost?

We have tried to answer such questions at the Cathedral in a number of ways. Urban mission has become our priority, we've gone for slum work in a very big way but not in the sense of an outside agency coming in to help people. Rather we've tried to work together with people who are making decisions, setting priorities for themselves, and we, along with many others, are making some resources available. In this we work with about 25 other agencies—Christian, Hindu, Muslim, Communist Party of India (who until recently were in a governing coalition in West Bengal), Parsecs, humanists—a whole lot of people who have a common concern, who are trying to ask the same common questions about human beings and their development.

It may be a response given too late, but it is a response, an effort to reach out. For example, we've sold nearly an acre of land from the Cathedral grounds and put the funds into a trust to be used for the citizens of Calcutta—not

Left: Refugee camps are no new phenomenon in Calcutta's history. We may become more callous, but the misery does not grow any less.

Below: 'Calcutta will not let a man forget about his brother. In spite of its dirt and dross one ultimately says, Calcutta is alive.'



to run the church. If this works out well, we are willing to sell three or four more acres.

Our parish is educating itself to look far beyond its own membership to see its function as one on behalf of a whole city. We have various services of worship that emphasise particular elements of concern. For example, we had education Sunday; beforehand we had a meeting of Naxalites (a group devoted to the radical restructuring of society) and the heads of some 70 educational institutions in my house. The fur flew but basically the educational leaders presented their strong position and the Naxalites their equally strong stance.

We are caught up in the tensions of the two worlds but we try to hold these up before God and ourselves and see where this leads us. After all, worship is a meaningful activity, a primary act, but that meaning comes only when it is related to society, when the worship itself is feeling the pulse of society, reflecting something of the tensions, hopes, fears and dreams of the 20th century world.

Some people in India would be quite happy to see the church just keeping to itself, maintaining beautiful grounds in the midst of violence and tension, and yet we ourselves who are within this feel we can't do it. We have to expose ourselves, to put our property and our church in jeopardy. This is a very serious business because this Cathedral, these churches, are things of great value. Yet resources have to be put at points where there is great risk. It is a way of asking repeatedly, what does the incarnation mean in our lives, in the lives of our families, and in the life of the church?

Will the new Church of North India release energy to address the kinds of concerns you are talking about?

Although I get impatient with all of the time spent on changing the structures in the first year of CNI's life, I understand its necessity. I do think it started off on the right foot. It recognises that in a nation as complex as ours—different languages, diverse cultures, varied sets of people, nations within nations, communities at violent loggerheads—the very fact of unity has something to say.

Madras' chief minister (a political position equivalent to governor) once said that the one thing Christians—this small somewhat alien community—has to offer to India is a sense of



national unity. But he went on to say that this is exactly where Christians fail because of their own divisions. Unity has a national significance.

But its base must never be only within church denominations; we must be reminded constantly that the church is divorced in many ways from its fellow man—culturally perhaps, religiously, politically because our apolitical stance is often full of political content. The unity we seek must also lead to a sense of unity with our fellow humans as they seek for national development.

I was disturbed that of the messages we received from national political leaders during our service of inauguration of the Church of North India there was no understanding that our coming together was for the national good. They congratulated us because they thought this would be good for the church. But that's really beside the point as far as the nation is concerned. Our unity ought to help us make better use of our resources, to rationalise our use of man power, in order that we can be in mission for the good of the nation.

If we can make use of our resources in those areas of the society that need us, then I think the Church of North India stands a much better chance of fulfilling the mission of the church than we did as separate denominations. Society demands that we enter its life on the basis of one church or else we don't enter it at all. We have to have our liturgies, yes, our ministries and all else, but it is basically to help us be better instruments for our work in society.

### Why do you like living and working in Calcutta?

If you are committed to a place, it is much easier to love. Visitors do say harsh things about Calcutta as they move on. It helps if you are living in the midst of a people who are alive. Delhi I happen to find a dead city. Bombay has seeds of the ticky-tacky boxes of the American song but it's not asking the right questions.

Calcutta will not let a man forget about his brother. Within the situation, my intellectual powers, my working life, my family life, all take on different dimensions—even with the touch of danger in it. One simply can't settle down thinking he has the answers here. In spite of its dirt and dross one ultimately says, Calcutta is alive. What does one want the neon lights of Bangkok and Tokyo for? Better streets, bigger department stores, but is life that different, are human beings helped by miles of neon lighting?

I'm not romantic about poverty but I do admire the human spirit here which is able to be creative and not be dampened by very difficult circumstances. Which is not even to mention the much-discussed grace of Bengali culture which may be more rich because of the tensions.

Because of the pressures here, we are all much more alive and aware in West Bengal. We are not dying, as some writers say, as a city, but we are in fact being born again in a true sense of the word; it is a baptism by fire. I would not live anywhere else but West Bengal.

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*Stop Press*

## HEADQUARTERS SOLD

A tender of £2,127,600 for 15 Trinity Square has been accepted. The purchasers are Compass Securities Ltd, who intend to retain it for investment purposes. The Central Executive has appointed a special sub-committee to consider the wise use of the additional investment income that will be made available to the Movement. A statement by the Director, Sandy Giles, will be published in *Point Three* next month.

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## Welcome Point

The following branches elected new members during the month of February:

6-Clevedon (j), Oadby (j).  
3-Hayle (w), Sneyd (m).  
2-Bailiffe Bridge (m), Eastbourne (j), Mundesley (m), Nantwick & Crewe (m), Seaton Carew (w), Spalding (w), Uxbridge (m), Westminster (j), West Worthing (w), Woking (j).  
1-Acklam (w), Allestree (w), Barkingside (w), Barnoldswick (j), Bedlington (m), Bideford (w), Bletchley (m), Boscombe (m), Bridlington (m), Central (j), Cheltenham (w), Darlington (w), Deal & Walmer (w), Hatfield (w), Henstridge (m), Higham Ferrers (w), Highams Park (j), Llanarmon-yn-Ial (m), Looe (m), Malton (w), Newport (IOW) (w), Northallerton (m), St Helier (Jersey) (m), Scottish Area (j), South Petherton (m), Stamford (m), Wellingborough (m), Wem (j), Wolverton (m).

We extend a warm welcome to the 67 new members.



# NEWSPOINT

## OPEN DOOR AT COMBE MARTIN

Alice Welford

'If the front door is shut the back door is always open, the kettle is on and there's always a cup of tea going. So come in at any time, any of you—and bring your problems, if you have any.'

Jess and Jim Clark, the rather sturdy guardian angels to many in Combe Martin, came to live in North Devon from Maidenhead branch about three years ago, and set about starting a joint branch. And now, after a couple of years' struggle which would have daunted lesser spirits, the branch of about 20 members were receiving a Lamp, in the comfortable, hospitable home of the Clarks, supported by members from Bideford and Barnstaple, and good wishes from other branches in the far flung North Devon District.

Right from the start there has been a very real caring for people and especially for the older ones—there are many in Devon—some of whom would have been let in for expensive charges of gas appliances at the time of the recent conversion to North Sea gas had not Jim taken the matter in hand with his usual vigour.

Five pensioners were told that their gas appliances must be replaced, and they were persuaded to sign HP agreements for new stoves or fires. Jim drew their attention to the fact that non-convertible appliances could be replaced free and he was able to get the agreements squashed. Appliances were then put in free of charge—these were not new but perfectly reliable and satisfactory. Others had bills

for ventilation additions to geysers. These Jim sent back to the Gas Board. One, for over £17, he sent to the Department of Social Security with a letter of explanation and no more was heard of it. In all these problems, it should be added, he had good co-operation from the Gas Board's conversion manager.

'I feel very proud tonight,' said one member to me as we tucked into the excellent refreshments provided by the branch. 'Toc H is a wonderful Movement,' said another. Them's my sentiments too—it was the kind of happy and warm hearted evening at which Toc H can excel.

### SQUARE ONE

TOC H is not reduced Christianity  
but applied Christianity

Tubby

*Toc H Journal*  
January 1930



They have no objection to shaggy haired members in Gillingham branch – at least so long as they're dogs. 'Tammy' attends practically every branch meeting and on several occasions she has been known to stand for the Ceremony of Light.

### TV appearance for steel band

Toc H members in Croydon were quick to respond to a suggestion from local Community Relations Officer, James Cummings, that children at Elmwood Junior School needed help in a project to launch a West Indian style steel band. Along with others they sponsored the children who now have instruments and a qualified teacher in West Indian musician, Russell Henderson.

To crown their efforts they appeared in the Songs of Praise programme on BBC TV on March 5, which was broadcast from Croydon Parish Church.



## Major local appeal launched

The South East Hampshire District Team launched a major appeal last month for funds to finance the varied and impressive programme of work which it has on hand. The District activities range from children's holidays to the launching of a new community centre, and a total of £1,600 is required.

The community centre is on Hayling Island and is at present used as the branch meeting room and is also the headquarters of the Hayling Island youth group. The building requires re-roofing at a cost of £500. When this work has been done it will be used for a variety of community activities including a luncheon club for the elderly. There is a possibility that

it will also house the local office of the Citizens' Advice Bureau.

The appeal covers too the cost of purchasing a minibus for use in connection with District activities; the provision of emergency alarm systems for elderly people; and the cost of a children's holiday project at Calshot Spit.

The District has been given a caravan, which will be used to provide holidays for needy families. Money is required for essential repairs before the first visitors can be received.

All of which suggests a lively and active District which well merits the financial help it needs from local industry.

## Making friends

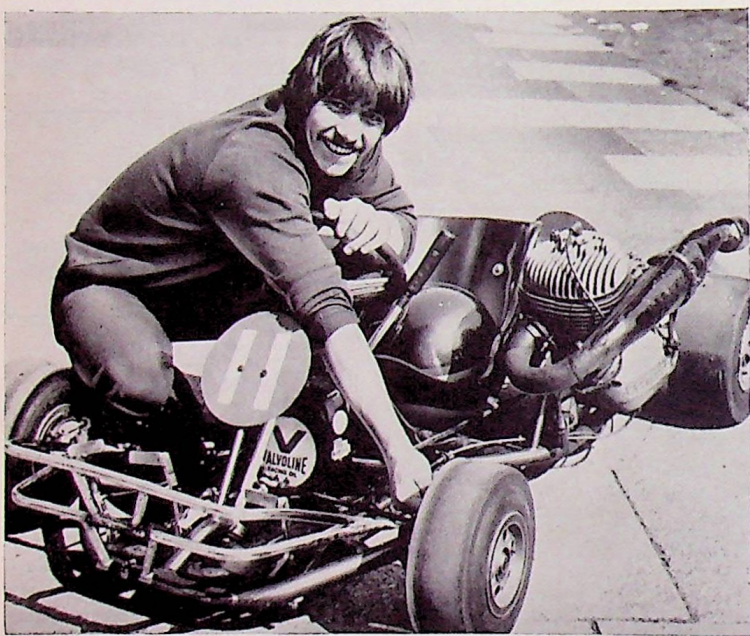
What starts as a request for practical help often develops into an abiding personal friendship. Vera Harley, former general secretary of the Women's Association, reports an example of this. She had a visit last autumn in her office at YWCA headquarters from Taino Shariff, a West African lady who had come to Britain wishing to use the proceeds of a legacy to get a training in agriculture. Vera was able to secure her a place at the Cambridge and Isle of Ely College at Wisbech, which she was required to visit for interview on the following day. Vera 'phoned Gladys Setchell, a Toc H member in Wisbech, and asked her to meet Taino off the train (the nearest station is 11 miles from Wisbech), wait while she had her interview, and put her on the train back to London. Since that simple act of kindness the two ladies have, we are told, become close friends and Taino spends practically every weekend at Gladys's home.

## EMERGENCY REPAIRS

Casual passers by may have been a bit startled the other day to observe Fulham branch members squatting on the pavement outside an ironmonger's shop and bolting a handle onto a commode. The explanation of this slightly bizarre scene is quite simple. They were summoned, through the local 'good neighbour' service, to fix a screw on an old lady's commode. 'Armed with screwdriver,' says Fred Staples, 'we called, only to discover that bolts were needed to replace the handle.' Hence the departure to the ironmonger's, pot in hand.

## Dor Knap Open Day

May 29, the Spring Bank Holiday, will again be Open Day at Dor Knap. Entertainers include the Westminster Morris Dancers and Taragon, the folk singing group who were such a success at last year's Cotswold Festival.



Graham Liddle is the fastest scrum half on four wheels. Graham, who plays scrum half for the Manchester Toc H rugby club, recently became world kart champion for the third time in four years. Graham's ambition is to get behind the wheel of a grand prix racing car. If he achieves this ambition, however, it will mean the end of his rugby career and he says he will regret the end of his contact with the Toc H rugby club. 'Everyone is made to feel welcome,' he adds.

Photo: Manchester Evening News



## Free holidays offered

Members of Glenrothes branch in Scotland are once again offering free holidays in their caravan at Montrose to needy families. They have been much encouraged by the favourable response last summer both from the families themselves and from the social workers by whom the families were referred. Nine families will be offered holidays this year. In order to cover costs the caravan is let at a normal rent during the remainder of the summer. We understand that there are a few vacancies at the time of going to press so if you want a reasonably priced holiday in Montrose write at once for details to the vice-chairman of the branch, Mrs Anne Forrester, 1 Greenlaw Lanes, Glenrothes, Fife.

## Emergency power crisis plans

Sheringham in Norfolk is one of many places where Toc H has been involved in special measures to help the elderly overcome the problems caused by the power crisis. Toc H was one of several local bodies invited to an emergency meeting called by the Council to discuss the crisis. At the meeting various offers of halls were made, as well as transport, cooking facilities and temporary homes for old people whose homes are heated electrically. A sub-committee to co-ordinate measures to cope with the crisis was formed. In Acton, West London, Toc H was strongly represented at two emergency meetings of local organisations. The object was to discover quickly the names of old people likely to be in distress as a result of the power cuts. Lists of names and addresses were handed out and Toc H went into action the very next day, with help in emergency heating and lighting. One result of the emergency is the development of a long term policy for comprehensive visiting of the elderly in the area.

## DISTRICT BRANCH FORMED

David Pope

In order to improve communications and co-operation within the Swindon District, units have decided to meet jointly at regular intervals. The eight units involved will suspend their own weekly meeting once every other month to enable the joint meeting to take place. As the units are concentrated in six areas in and around Swindon (Chiseldon, Purton, Swindon, Uffington, Wootton Bassett and Wroughton) the combined meeting will be held in each area in turn—with the units in the area acting as host for that particular meeting.

An initial meeting was held at Chiseldon on February 23 with the men's and women's branches in Chiseldon acting as hosts. Over 40 members attended and were welcomed by Harry Woolfrey, the chairman of the Chiseldon men's branch. David Pope, the secretary to the Swindon District Team, outlined ideas for the running of the District meeting and Mrs Mary Haskins and Mrs Kitty Dingwall

accepted nomination to act as joint co-ordinators.

The new form of 'Light' was led by Jack Steer, chairman of the Swindon District Team, and a discussion followed on the comparison and uses of the old and new forms of the ceremony, especially regarding their relevance to young people today.

During the evening details of the Toc H week in Swindon from March 20 to 25 were announced. This is to include a Service of Thanksgiving at the Baptist Tabernacle and an exhibition at the College, followed by a Guest Night which will include an 'Any Questions?' session with a panel composed of people involved in various aspects of social service in Swindon.

Mary Haskins told of the recent visit to Wroughton of the Rev P B (Tubby) Clayton, the Founder Padre of Toc H. Although he is now 86 he is in good health and still takes a keen interest in the Movement, she told us.

## Book on Cancer

Vera Naylor, a Toc H Builder, has worked for many years as a volunteer in cancer hospitals in both Liverpool and London. Now she has published a book on the personal and emotional problems of sufferers from cancer. The book, which includes abstruse statistical calculations by Dr David Michaels, is primarily addressed to doctors, nurses and social workers. However, the chapters written by Mrs Naylor herself, based on her conversations with cancer patients, contain insights which would be helpful to anyone working with cancer patients. The book, *The Sufferings of the Cancer Patient*, can be obtained direct from Mrs Naylor at Flat 6, 19 Adelaide Road, Surbiton, Surrey, price £1.50.

## For auld lang syne

Tom Kennedy

Prestwick in Ayrshire is a mere five miles from Alloway, the birthplace of the national bard of Scotland, Robert Burns. Therefore it is natural that Prestwick branch should hold a Burns Supper every year. Eleven members assembled at the branch room on January 25 to honour Rabbie in the usual manner, with haggis, 'neeps and tatties' and, of course, 'Wi usquabae we'll face the devil', to quote the poet. After the address to the haggis and the toast to the 'Immortal Memory', Blaney Quinn, in his rich Ayrshire dialect, recited 'Tam O'Shanter', 'Souter Johnny' and other Burns poems.



## Branch attacks sample survey of disabled

The method of compiling local registers of disabled people, as required by the Chronically Sick and Disabled Persons' Act, continues to arouse controversy. Tolworth branch in Surrey has launched a powerful attack on the decision of the Kingston Council to conduct only a sample survey. A canvass of one house in five would, wrote branch chairman Ken Western in a letter to the *Surrey Comet*, 'leave quite a number out'. Ken has also written to the Town Clerk to express the branch's 'profound dismay' at the decision. 'We doubt whether the Council will receive replies from all letters issued,' said his letter, 'as it is a known fact that many recipients will fight shy of replying. A personal call would be more effective.' The branch believes that a full, personal survey could

be a practical possibility, if the Council were to enlist the aid of local organisations and sixth formers. The branch has offered to help in any way. Says Ken: 'The disabled must not in any circumstances be confined to their homes without the necessary equipment to help them back to some sort of independence.' This is what could happen to those omitted from the survey.

### Crushing remark

Riposte observed on a Post Office van to the new trendy slogan 'think of your phone as a bus'. To which an unknown artist had added, 'jump on it'.

*Peterborough, Daily Telegraph*  
February 14

## Extension on a new estate

The formation of the new group at Twydale in Kent was the result of careful planning by the Medway & Sheppey District Team and hard work by members of all the branches in the District, reports *Point Three* correspondent, Fred Lewis. The campaign began last autumn with ten days of intensive propaganda. Leaflets, some 3,500 of them, were delivered to every house on the estate. Items appeared in local newspapers and on local radio. There were poster displays and articles in parish magazines. Over 30 people attended the first public meeting at the end of October. By the beginning of December the group had come into formal existence, with 14 regular members. 'They are very enthusiastic,' writes Fred Lewis, 'and often visit other branches in the District. I am sure that being placed so centrally within a new estate they will soon make their presence felt in various ways.' The group is mixed and covers an age range from the late 20's to the 70's.

## Centre available for outings

The new Toc H Centre in Southend, which was described in a *Point Three* article in February last year, is offered as a base to any branches wishing to organise outings to this seaside resort. The person to contact is Mrs Alice North, 69 Vardon Road, Leigh-on-Sea, Essex. The Centre is open on two afternoons a week to any who feel lonely and during the winter months hot snacks were available. Comments *Point Three* correspondent Padre Desmond Spackman: 'There are so many of all age groups who are desperate for friendship in this seaside town, and the Centre is meeting a real need.' Padre Spackman dedicated the Centre on December 11, immediately after the observance of the World Chain of Light.



The regular parties given by Mansfield Woodhouse joint branch are much enjoyed by the town's blind people. This is just one of the interests of the branch which is now involved in efforts to get five children's playgroups off the ground.

Photo: Chronicle Advertiser



## Clacton's guide dog legacy

Clacton branch undertook to raise £250 to provide a guide dog for a blind person as its special project in Jubilee year. This project caught the imagination of the whole town, and with the help of schools, old people's clubs and other organisations, nearly £2,000 has been raised since 1965. Now this fund has received a massive boost in the form of a legacy from a local resident. Mrs Rosina Bird left a quarter of her estate—a total of £1,628—to the guide dog fund. Comments our correspondent, Gordon Minshull: 'Ken Cardy, a member of the branch who now has his third guide dog, has been greatly encouraged in his efforts and is highly delighted with this generous gift.'

## ARTS SOCIETY LINK

Newark branch and the Newark Society of Artists have together converted a former schoolroom into a studio and meeting place, which they will share. Members of both groups attended the opening of the new premises in February. The groups look forward to increased activities and increasing membership in their new home.

## Birmingham's Wishing Week

Toc H members in Birmingham launched a 'wishing week' in February on the high density Druids Heath estate. Thousands of leaflets were sent to residents asking them to make three wishes for the improvements they would like to see on the estate. One of the objectives of the campaign was to help develop a community spirit. 'Druids Heath is such a long drawn out estate,' says George Lee, of the Midland Regional staff, 'that people at one end never get to know the people at the other. We would like to form a nucleus of residents to get things moving.'

## In brief...

Women members in Thurrock are concerned about the loss of trees through elm disease. So they have made a suggestion to the local council that organisations should be encouraged to donate trees to the town. They have started the ball rolling by offering to supply the first one.

Iford, Hants, members aim to open their branch rooms one day a week as a club for retired men. An open meeting is to be held to which they and other interested people will be invited. In anticipation of the club, the branch has appealed for small folding tables and table games, draughts, chess, dominoes, etc. The address is: Denis Braybrook, 17 Chessel Avenue, Boscombe.

A new 'Action Line' to help elderly people with the everyday problems which cause them acute worry has been set up by Kettering Toc H.

The new women's group at Rishton, Lancs, has gone quickly into action. They have drawn up a visiting list of elderly people. The group now has 17 members.

Members in Manchester have devised a scheme whereby people can sponsor an under-privileged child for a Toc H holiday. The idea is to cover spending money and sponsors can make a choice against a price schedule between £1 and £50 per child.

Congratulations to Martha and John Hawkins who celebrated their Golden Wedding in February. Martha is a founder member of Wroughton women's branch.

When Woking members organised a dinner for members of the Blind Club they thought of everything. Braille menus were placed on each table.

Newport branch was among the voluntary organisations manning an emergency coal supply unit during the strike. The centre was set up by Newport Welfare Department.

165 blood donors attended a session organised by Norwich Toc H recently.

Aylesbury branch has launched an appeal for more townspeople to help with its work among the elderly and sick.

The Grandfathers' Club recently formed by Hartley Wintney branch has been particularly appreciated during the power crisis. The club, open to any retired men, meets once a week in the branch room for cards, draughts and the opportunity of a quiet chat over a cup of tea.



## Faces in the Regions: South Eastern 2

**Huw Gibbs**



**Right:**  
Peter East  
Elsa Perrin  
Bill Brittain

**Below:**  
John Burgess  
Robert Beattie  
Ruby Relf  
Pat Rice



**Elsa Perrin** was born in Tottenham and went to the local Technical school. Her first job was with an ironmonger's as a shorthand typist. After five years she left to work for a furniture manufacturer until just before the war when she became headquarters secretary with the Women's Association. Four years later she became Overseas Secretary where she stayed for four years until taking up regional work. 'I was persuaded against my judgement, but I've never regretted it,' she said. The London office was disbanded because of the war and Elsa rejoined the furniture company. The war over, Elsa came back and covered the whole of London and home counties—'without a car too' she added. She was Regional leader for 18 months. Elsa's leisure time is spent walking and climbing and she is interested in bell ringing, photography and good music, 'and I can take some pop too'. Almost as an afterthought Elsa confessed that another hobby is 'collecting pub names'. Challenged to pick her favourite out of the 1800 in the collection she said it was the 'Dewdrop Inn'. And if you're interested it's on the A5 near Bletchley.

**Robert Beattie** entered the Methodist ministry in 1946 having spent some of his wartime service in a POW camp after capture at Tobruk. It was while he was a prisoner that a British Chaplain persuaded Robert to train for the Church. Most of his early life was spent close to the grime and sadness of industrial life and his first job was as a time and study clerk in a bolt and rivet factory. But as industry has changed to take on the modern sleek computer image that we recognise today, so the church has changed along with it, and Robert was among the pioneers of the South London Industrial

Mission, working for 15 years as Chaplain to AEC, now called GEC.

He is married to a psychiatrist and has two sons, Hamish and Andrew.

**John Burgess** is youth projects officer and took up his appointment when he returned from Toc H clubs in Germany. John has married since returning to Britain, and wife, Marilyn works and studies with the Citizens' Advice Bureaux. He was born in Clacton but lived in Colchester and went to school there.

After obtaining an engineering degree at North East Essex Technical college he worked on diesel and marine engines. John was introduced to Toc H in 1961 by his father and was District secretary for three years between 1964-66. He soon realised that staff work had more of a pull than oil and precision bearings and found himself deputy warden of a Toc H club at Paderborn.

Since his return projects have almost doubled and the former Women's Association HQ at Crutched Friars has been developed into a lively centre for young people. 'I saw the need for support groups to assist staff and branches with project work and the SE Region was the first to experiment with them. Now other Regions have adopted the idea and are forming their own groups.'

John has lots to say about Toc H. 'I know it's right because it was bothered with me. My whole life cycle has been changed because Toc H didn't ignore me. But for the members I would still be in engineering and hating every minute of it.'



John is 27 and his spare time hobbies are photography and film making.

**Bill Brittian** is another of those men with whom you are likely to err badly with a snap judgement. He is quiet and sucks on his pipe while others all around are talking. But his shyness serves only to hide an extremely active mind and observant eye. A former school teacher, he was a domestic bursar and manager of flats for elderly people before taking up his present appointment as warden at Mark II, near Victoria. 'I've come home really,' he said, 'because I was born just round the corner at Pimlico in 1913.' He went to Westminster City School but left in 1929 during a period of bad unemployment. 'I did clerical work in those days for ten shillings a week.' He met his wife at his first job and they married in 1940. A year later Bill was conscripted into the navy and went to West Africa.

Bill has one daughter, Averil, who is also a teacher, in the Midlands.

**Ruby Relf** first met Toc H through her father who used to help the Chichester branch. She met it again while serving in the ATS during the war. On June 6 1944 Ruby was 'gazetted' officially with a military division MBE and War Office certificate of merit. After the war she joined the staff servicing a region between Stafford and South Wales and the West Country. 'Region is not a new word to the WA staff,' she reminded me. 'My base was in Birmingham and we grew in spite of the fact that I had no car and no telephone.' She has worked in the North West and Scotland.

Her interests are architecture, travel and reading. She also does 'a bit of gardening' and helps the Samaritans and the Cyrenians for good measure.

**Pat Rice** is the latest addition to the staff and works with John Burgess. She was born in Canada, near Toronto, and was educated there. After graduating from university with a history BA she went into teacher training college, eventually teaching 5-year-olds on a 'real live' Indian reservation. A role which fits her admirably for her present job! Pat returned to the UK last July 'to drink tea and appreciate English jokes in that order'. She said that her British father brought her up to think of Britain as Utopia—Her opinion? 'It is', she said.

Although Pat has not experienced a Toc H project herself, she has taken part in Canadian equivalents and she is 'totally sold on the extra Toc H dimension to projects work.'

Pat is unmarried and lives at Talbot House, Trinity Square.

**Les Gosden** was featured when the Accounts office was 'scrutinised', but since then has taken over as Warden at Mark XX, Putney. See *Point Three*, April 1971.

**Peter East** joined Toc H after an accident to his hand in 1939. A young curate mentioned that he was Padre to a local branch and invited Peter to join. But his brother and friends were already connected with the Movement and 'it was a natural follow-on that I should join also'. His early ambitions of becoming a chef were frustrated after the accident but Peter, in characteristic fashion, threw himself into the work of his first branch at Skegness.

About 14 years ago Peter volunteered for work with the 'Toc H forces' clubs in Germany and was Deputy Commissioner to Mayne Elson before returning to take up the Wardenship at Talbot House, Tower Hill. Challenged to select one aspect of his work 'on the hill' that particularly pleased him Peter was emphatic in his reply. 'Anything which we might have done to help racial harmony with the Asian community.'

His home town is Horncastle and he claims not to have had any education 'worth quoting'. For spare time hobbies Peter likes to read when he has time, but he told me, with no sign of regret, that recreation had become 'very much married with the work among the Asian community'. Peter claims that his greatest asset is his artificial hand, especially with kids. 'I did it through being nosey,' he said, 'and all kids are automatically nosey. There's nothing they love more than building up lovely stories about it. It breaks down all barriers.'

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## Blowing our trumpet

A four page supplement about Toc H will appear in the Methodist Recorder on April 20. With a circulation of over 50,000 there's a chance of plenty of new members. If you are approached by readers, or the PR office in London tips you off about enquiries, **act fast and act efficiently.** New life in Toc H depends upon it.



# The Workshop idea

Following a discussion in the Clyde Coast District Team on new methods for expressing the ideals of the Movement, Jim Carnduff, a member of the Team, outlines a suggestion for establishing local Workshops. This idea could, he suggests, 'be used particularly when trying to form new branches'.

The reasons for trying to establish Workshop might be summarised as follows:

1 Ordinary branch life does not recommend itself to many nowadays, especially with the winter attractions of TV etc, and the inroads on a person's leisure time with overtime, and other activities. It's difficult to get prospective members to set aside one night per week to attend branch meetings, particularly if they are not well conducted.

2 In trying to create new branches stress may be laid on the desirability of a group (inter-denominational, Catholic and Protestant, ecumenical, whatever you like to call it) working together for their own interests as well as the community's.

How Workshop may function:

1 Basically it would endeavour to provide facilities for whatever interests in the arts and crafts there was a need for in a community. It would not set out to instruct or be educational.

2 Ideally the premises or room or basement used would be available at all times—seven days a week.

3 It would, of course, be run by Toc H members but would be available at an economic per capita charge to everyone, young or old, who wished to use it.

4 Interests catered for might be carpentry, metal work, marquetry, radio and TV interests, drawing, painting, sculpting, pottery, china-painting, pop art for younger people, photography (printing and enlarging), printing press, screen printing, musical interests, folk music, singing, recorded music groups, etc, etc. Add to that list such items as making jewellery from local stones, making Christmas Cards which produced could be sold for welfare purposes. It should work in town or village.

To implement the scheme I would suggest two or three areas be chosen for extension in the next year with the possibility of using the

Workshop instead of branch rooms (of course meetings could easily be held in such premises). Extension should be backed up by suitable publicity.

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## Obituary

We regret to announce the death, in February, of 'Ted' Cornick, the husband of Betty Cornick, Chairman of the Central Executive. Our correspondent, Ethel Buchanan, writes: 'Ted was South Dorset District Chairman, and for many years a keen member of Toc H. He never spared himself and the bigger the problem the more Ted's quick brain and great enthusiasm came to the fore. During the last war he served as a parachutist radio operator and after D Day worked with the French underground movement. He was awarded the *Croix de Guerre*, was mentioned in despatches, and for his work in Burma, where he was dropped behind the lines, was awarded the Military Medal.'

**In December:** Queenie M Deane (Bath), Robert L Parslow (Maidstone), Jim A Yeomans (Victoria, Canada).

**In January:** Leslie C Bower (Central), Anne Boothman (Workington), Annie Finney (Deganwy), Henry W Irving (Chalfonts), Walter Lane (Wymondham), James Moffat (Dalton-in-Furness), Basil Shaw (Victoria, Canada), John W Stratten (Milton & Eastney), Dick Trueman (Rawthorpe), Edward N Williams (Llangollen), James C Williams (Wortley-de-Leeds).

**In February:** Olive M Bellchamber (Exmouth), Doris B Challis (Gorleston), Linda A Hyde (Solihull), Frances Ingram (Grays), Harry Leach (Harrow), Stanley R May (Rushden), Joseph Morland (Notts & Derby Area), Ernest Parry (Southern Area), Charles P Symons (Plympton), Ellen Simpson (Folkestone), Frederic Veevers (Accrington).

**We give thanks for their lives.**

John W Symonds (Hendon), who died in January, was listed last month as John W Wymonds. Our apologies.



## Small Advertisements

Small advertisements must be received (with remittance) by the first day of the month preceding publication. The charge is 3p a word (minimum 30p). *Point Three Magazine*, Toc H, 41 Trinity Square, London EC3N 4DJ. Telephone 01-709 0472.



**BRUGES, BELGIUM.** Hotel Jacobs welcomes Toc H parties and individual visitors to this lovely old city. Within easy reach of other famous cities of art, and of coast. Good food and comfortable accommodation in friendly atmosphere. Pleasant restaurant, bar and lounge. Parking. English spoken. Strongly recommended. Write for brochure

and terms to Mr Jules Lietart, HOTEL JACOBS, Ballestraat 1, Bruges, Belgium.

**RAISE FUNDS QUICKLY, EASILY.** Superb ball-pens, combs, brushes etc, gold-stamped to your requirements. Details: Northern Novelties, Bradford 2.

**GUERNSEY C I** Good homely fare in Toc H family. H & C in all rooms. Midweek bookings accepted. Terms BB & E M £10.50 per week. Mrs P Saunders, Petherton, Tertre Lane, Vale. Tel: 0481 44756.

**BOOK YOUR BRANCH** now at **Warden Manor**, Eastchurch, Kent. Tel: Eastchurch 238. Available for weekends up to end of June. Conferences welcome.

**HEBRIDEAN HOLIDAY?** A warm welcome awaits you from Mr and Mrs McArthur, Park House, Carloway, Isle of Lewis. Every comfort, fresh island produce. Also, fully furnished seaside cottage (up to eight persons).

**4-5 BERTH CARAVANS** to let on small private site by loch and secluded sandy bay. Mains water and flush toilets. Furnished (except linen). McArthur (as above).

**TOC H WORK** with the forces in Germany. Keith Rea would like to interview any members who think they could help the Movement in this way. Please apply in the first instance by sending details of age, experience, etc, to the Forces Correspondent, Toc H Headquarters, 15 Trinity Square, London EC3N 4BS.



**HOTEL LYBEER** has been a centre for Toc H members since 1945. Charles, a Toc H Builder and well known to many members, welcomes parties and individuals. Charles Vanhove, Hotel Lybeer, Korte Vulderstraat 31, Bruges, Belgium.

**DEVON - DARTMOOR PARK.** Four-berth caravan from £6.30-£12.60 (booked July 15-29). SAE Oldnall, 23 Cedar Road, Bournville B30 1UT.

**SEASIDE HOME, DEVON,** for companion-house-keeper to elderly Christian couple; own rooms. Suit widow/active pensioner. Apply Hemel Hempstead 56433.

**BLIND LADY,** active, friendly, seeks holiday companion, UK or Continent. Paying own expenses. Reply: c/o Toc H PR Office, 41 Trinity Square, London EC3N 4DJ (marking envelope 'small ad B').

**ARRANGE YOUR SUMMER** holiday at **Warden Manor** on the Kent Coast amidst unspoilt country. On bus route. Entertainments and games (tennis, table tennis, putting, etc) free. Carefree holidays in happy Toc H atmosphere. Bathing at Warden Bay nearby. Cost £9.75 to £11.75 per week. 1972 season - July 8 Sept 16. Also open weekend May 26-29. Write or phone Warden Manor, Eastchurch, Kent. Tel: Eastchurch 238.

**SOUTH KENT COAST.** Good centre, BB £1.25, EM optional. Mrs Frank Dives, 'Wissenden', Coopers Lane, Sellindge, Ashford, Kent. Tel: 030-381 3217.

**TO LET:** 6-berth caravan, sited on sandy area, almost on beach. May and June £13, July and August £15. Ideal beach for children on Carmarthen Bay. Apply 11 Larch Crescent, Swiss Valley Park, Llanelli.



## Don't be guilty of a lost weekend

### Come to Alison House

#### Filming Toc H

June 16-18

For all interested in making 16mm or 8mm films. Led by Douglas Lowndes, who made 'Many Things' for us. The weekend will explore the possibility of setting up a corporate project to make an 8mm film on Toc H. Details from Colin Campbell, S E Region Office, 42 Crutched Friars, London EC3N 2AL.

#### Meet the media

July 7-9

Do you think Toc H should be better known? Here's your chance to find out how. 'Experts' are giving up the weekend to share their experience with us. Details from Huw Gibbs, Toc H PR Office, 41 Trinity Square, London EC3N 4DJ.

#### Poetry

May 12-14

A relaxed and informal weekend for all who enjoy listening to poetry—or who would like to take the chance of giving it a try. The Editor of *Point Three* will be one of the readers. Details from Sue Sutton, Toc H Headquarters, 15 Trinity Square, London EC3N 4BS.

### Come to Dor Knap

#### Community Relations

May 12-14

This year's weekend will concentrate on the attitudes of the younger generation. Chief guests will be the head of Croydon's police Juvenile Bureau, and the Community Relations Officer for Croydon. Details from Bob Knight at Toc H Headquarters.

## If you're afraid of expansion- DON'T READ THIS

A new range of signs for vehicles and branch premises is on sale.

Made from the latest self-adhesive vinyl material and printed in orange and black, they will bring fresh vigour to Toc H in your neighbourhood.

For a vehicle. Complete signwriting for only **£1.00 PER SET**, specify make of vehicle.

For a branch room. Your own name stencilled and varnished free. Suitable for interior and exterior.

**ONLY £1.00 EACH**

New metal car badges. Latest design in orange and black. Will fit bumper and badge bar.

**ONLY £1.00**

Full colour booklet explaining about Mini Handi dances for the handicapped. A scheme to interest younger people in Toc H life.

**ONLY 5p EACH**

### and Something for Nothing

A detailed plan of the Toc H symbol for public parks and gardens. Ideal for anniversaries and special days.

A booklet explaining effective press relations for Toc H branches.

Write or Phone:

**Huw Gibbs** Public Relations Secretary  
41 Trinity Square London EC3N 4DJ  
01-709 0472